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## DYING HYMN OF MUSCULUS.

The following hymn was composed by WOLFGANG MUSCULUS, a German divine and reformer of the fifteenth century, who was educated in a monastery, but became a Protestant and a Christian, in unfavorable circumstances, like other distinguished lights of that age. He labored successfully in Leisnig, Stralsburg, and Angsburg, but died at Berne, where he was Professor of Theology. Through his pious efforts, many of his fields and acquaintances left their Roman errors and became converts to Christ. He left many valuable works, chiefly commentaries on the Scriptures. We give his dying hymn, in Latin, which has been much admired.—Ch. Obs.

1. Nil superest vite, frigus precordia captat;  
Sed is Christi, mihi vite premea datus.
2. Quid trepidat, anima! ad sedes altioris quietis,  
En tu ductor, ades angelus ille tuus.
3. Quippe domum hanc miseram, nunc in sua fide ruentem,  
Quam tibi dixit dextera restituit.
4. Precasti tibi scilicet, sed Christus Crederetis in re  
Peccata expungat sanguine cunctis suis.
5. Hic ubi mors erat, factor sed proxima vita est,  
Ad quem tu Christus gratia dato vocas.
6. Precasti ad Satana, peccato, et morte triumphans,  
CHRISTUS, ad hunc igitur laetis alacriter migras.

## TRANSLATION.

1. The vital flame shall burn no more!  
The blood around my heart is cold;  
But thou, O Christ, my soul shall warm,  
With life of more than mortal mould.

2. Why then, my soul, why tremble thou?  
To wing thy flight to seats of rest!  
Behold, thy guide, thy angel wait,  
To lead thee there among the blest.

3. Leave, then, this wretched mansion, leave,  
In mist it round thee lies;  
For God's right hand is faithful still,  
And thou shalt see it fairer rise.

4. But lo! thou sinner! and hence thy fear!  
Said truth! but yet believers know,  
That crimson as the stain may be,  
The blood of Christ doth cleanse the flow.

5. Does death a face of horror wear?  
Most true, my soul, but life is nigh;  
That life which thy Savior calls,  
By grace so sure thou canst not die.

6. Victor o'er Satan, sin, and death!  
Yonder thy Lord, in triumph reigns;  
Stretch, O my soul, thy joyful wings,  
And fly to those celestial plains.

For the Herald and Journal.

## CHRISTIAN HOLINESS.

NO. VI.

In this number I shall adduce some additional passages of Scripture in proof of the obligation of Christian holiness.

The first argument is deduced from those Scriptures which demand holiness of Christians, simply because God is holy. Such are the following:—Ye shall be holy, for I am holy.—Lev. 11:44. "Sanctify yourselves, therefore, and be ye holy." Lev. 20:7. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Peter, 1:15, 16. These Scriptures enjoin, in the most positive and unqualified manner, unqualified holiness.

The reason assigned is simply that God is holy. The propriety of this requisition lies in the fact that without holiness there could not be perfect congeniality of feeling between God and his people, nor perfect communion in heaven. God cannot look upon sin with the least degree of allowance or approbation. All the feelings of his infinitely holy heart revolt against it, and cry out,—

"O cursed, cursed sin,  
Traitor to God and ruin of man;  
And replacing the numerous  
murders which three sides,  
pre-  
suming in our hearts,  
a safe deposit for but cost  
the dishes in serving up a

Hence to enjoy his divine fellowship, and reconciled favor to its full extent—that is, to an extent compatible with our purified but limited powers—"all filthiness of the flesh and spirit" must be cleansed away, and Christian holiness attained. This God commands, alleging his own holiness as the only reason.

2. The obligation of Christian holiness is further argued from those Scriptures which require the practice of holiness in this life, and its indwelling fullness in the soul as an absolute prerequisite to an admission into heaven. Such is St. Paul's language to the Hebrews:—"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:13. The Greek verb, *diakete*, here rendered "follow," evidently has a tropical sense, and signifies, in this passage, to practice. It is not to be taken in the sense of following after an object without attaining it. For if so, the first clause of the verse would be converted into nonsense. It would then read:—"Follow after peace with all men, without ever attaining it, and (follow after) holiness, without which no man shall see the Lord."

It is very obvious, therefore, that the passage requires it to be used in the sense of practice.—Then it would read:—"Practice peace with all men"—clearly implying the possibility of doing so.—and practice holiness, without which no man shall see the Lord." Christian holiness, then, is a state of grace to be attained and exemplified in the daily life and conversation. It is not like the faded Juno, a goddess only in pursuit, but a vanishing cloud in apprehension; but it is something substantial, to be attained—to be practised—and that too as really and visibly as the practice of "peace with all men."

As the apostle meant that his Hebrew brethren should "follow or practice peace with all men,"—and that during life—so he meant they should "follow or practice holiness, without which no man shall see the Lord."—being living epistles known and read of all men—cleansed from all actual and indwelling sin—walking evermore circumspectly, and following this blessed mode of living "unblemished in holiness all the days of their lives." This is a strong passage. It proves that holiness is the element in which the Christian should live—that it is a conspicuous grace, making him in reality the light of the world—pouring a clear and gentle illumination over the encompassing darkness, and shedding over his own words, tempers, and actions, an unearthly sweetness and lustre. It proves its practicability and attainableness in this life, and for ever annihilates that great and cheerless error which looks to Christ crucified, for purity of heart. O, how infinitely precious and sweet is this unspeakably glorious and eternal truth! a truth which rests not on blind conjecture, but on the impregnable rock of Holy Scripture—a truth for ever unfolding in its riches, but never unfolded—whose

splendor no caviil can darken, and upon which the humble and contrite soul that trembles at Jesus' word may feast sumptuously every day. It enables us to exult and sing:

"O glorious hope of perfect love!  
It lifts me up to things above;  
It bears on eagle's wings;  
It gives my ravished soul a taste,  
And makes me for some moments feast  
With Jesus' priests and kings."

Now when God says, "follow (or practice) holiness," and makes this the condition on which we shall see the Lord, can any doubt our obligation to seek and attain this great blessing?—Here is the high and irrevocable command—sounding through the Bible, and reverberating through the heavens—"follow holiness;" and here, too, is the stringent necessity for it: "without which no man shall see the Lord." In the overwhelming light of this truth, may we not anxiously inquire, with the wondering disciples, "Lord, are there few that be saved?"

3. Another argument for the solemn obligation now resting on all Christians to seek and attain Christian holiness in this life, is drawn from those Scriptures which make such a high state of grace essential to the full enjoyment of God. The following is an illustration of this class:—"Blessed are the pure in heart, for they shall see God." Matt. 5:8. This does not mean the "pure in heart" at death, or in another world. This is all true, but such an interpretation is a traditional gloss. It is obvious from the context, that it means the "pure in heart" in this life. Christ was addressing his disciples on the mount. He said to them, "Blessed are they that mourn.—Blessed are the merciful. Blessed are the peace makers." &c. Now all these mourning, merciful, and peace making persons, whom Christ pronounced blessed, must be supposed to be in this world, and not in the next. But in this immediate connection, and without intimating any change of interpretation, the Savior said, "Blessed are the pure in heart, for they shall see God." That is, blessed are those whose hearts are cleansed from all unrighteousness in this world—as blessed are those who mourn, and are merciful, and are peace makers in this world, "for they shall see God"—or enjoy God—as this Hebraistic phrase signifies. Hence, to enjoy God fully, we must be "pure in heart." To love him with reciprocal affection, we must be like him. To manifest towards him suitable affections and congenialities, our souls must be thoroughly and powerfully magnetized by the grace of Christ. By the mysterious and transforming power of the Holy Ghost, we must be cleansed from sin, and divinely assimilated into his express image and likeness. Then we abide in God, and bring forth fruit. Then our joy is unutterable, and full of glory.

"When God is mine, and I am his,  
Of paradise possessed,  
I taste unutterable bliss,  
And everlasting rest."

For the Herald and Journal.

## METHOD AND REGULARITY IN FAMILY PRAYER.

Having had the happy privilege of visiting quite a number of Christian families, I have observed a singular irregularity in their method of conducting family devotions. Some pray in the morning, others at night only. Some read while others interest the whole circle that are old enough to read the word of God. In some houses, I have been pained at the apparent want of courtesy and good behavior on the part of the children—some eating, some running one way and some another.

I will describe the method of one family that I had the inexpressible privilege of visiting frequently, and mingling with their devotions. Let others look at it and see if it may not be called "The Model Family." As soon as it was announced that breakfast was ready, or the parents were ready for the morning devotions, the children, six or seven in number, arranged themselves as readily as a well disciplined company of soldiers; on one side, the little misses, and on the other the sons, were seated, with the godly father in the centre. Each had a book, although some could but say the A B C. The mother, with the babe, sat outside, with the friend or minister. The father commenced and read two verses; then the oldest child, and down to the youngest that could participate. After the mother, then the friend or minister. As soon as the portion was read, the books were all collected from the children, to prevent any noise by the opening of the same or otherwise. Then all the children, young and old, pleasantly bowed themselves before the Lord, while prayer was offered to God for them.

Such a scene, my brother, has done my heart good, and it would yours. Can children educated be lost? They may, but with difficulty. I had the happiness of consecrating two of that circle to God. My prayer to God is that they all may be found in Abraham's bosom.

Concord, N. H. HENRY W. ADAMS.

For the Herald and Journal.

## DYING SAYINGS.

OF MORE THAN ONE HUNDRED MINISTERS OF THE METHODIST EPISCOPAL CHURCH.

No. I.

"Our people die well," was a remark of one of the most distinguished ministers of the Wesleyan family. How clearly will this be illustrated in the extracts which follow. Under the influence of self-interest and vain glory, men may assume the Christian garb, but when death comes, the true character of the heart will be exhibited. There may be hypocrites in life, but no hypocrites in death. It is affecting, and deeply interesting, to listen to the dying remarks of distinguished Christians. It presents the practical influence of Christianity in the clearest light. It shows that religion is not a mere intellectual system, but a balm for the drooping spirit, an uplifting support when other causes cease to operate.

We shall present the testimony of some of our holy men, without note or comment. Words spoken at such a solemn hour, seem to be invested almost with a sacred character. They speak for themselves; they require no addition or embellishment to render them impressive.

"Glory be to God! Glory, glory be to God! My soul now enjoys such sweet communion with Him, that I would not give it for all the world. Glory be to Jesus! O, glory be to my God! I have not felt so much for seven years."—John Dickens, aged 52.

"Peace! peace! victory! victory! complete victory!"—William Ormond, A. 34.

"The Lords' will be done. My anchor is cast within the veil."—David Brown, A. 41.

"I am not afraid to die, if it be the will of God. I desire to depart and be with Christ; for the church will supply no place by a death that will be more useful. Thanks be to God! I through his grace I have continued to live and labor faithfully to the end."

Farewell vain world, I'm going home;  
My Jesus smiles, and bids me come."

Nicholas Watters, A. 65.

"Jesus, Jesus! Angels, angels beckon!—There's two! I'll go."—John Durbin, A. 27.

"O, could talk with my precious Jesus, but I have not strength."—Daniel Ryan, A. 31.

"I have lost sight of the world; I come Lord Jesus, come quickly."—Benjamin Kiff, A. 33.

"The goodness and love of God to me are great and marvellous, as I go down the dreadful delectivity of death."—George Dougherty.

Having requested his friends to move him, and open the windows and doors, he exclaimed, "Behold! how beautiful every thing looks. I shall soon go now."—Moses Black, A. 40.

"The fear of death and hell is wholly taken away, and I have a hope of immortality."—William Keith.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of life."—Wm. Hunt, A. 33.

"How sweet is pain when Christ is near."—G. A. Knowlton, A. 51.

"Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 22:28-29.—Samuel Mills, A. 32.

"What hath brought me back? I have been on the very margin of heaven."—John Crane, A. 26.

"Glory! Praise him; my Jesus, come!"—Lasley Matthews, A. 55.

"Come, Lord Jesus, come quickly; take my enraptured soul away. I am not afraid to die.—I long to be dissolved, and see the face of God, without a dimming veil between. Death has lost its sting."—John Smith, A. 55.

"I have found that love which casteth out fear."—John Russell, A. 24.

"I have gained the victory; come Lord, come Lord, I am ready to go. Glory, glory, glory! Roll on, eternity, eternity, eternity, eternity, eternity; roll on ages, ages, ages, ages."—Leroy Merrill.

"I am going, I am going. Blessed be God for victory over sin, the world, and the devil. I have gained the victory, and expect my disembodied spirit will join the band of music above, and bear some humble part in praising God, and stand with the one hundred and forty-four thousand on the sea of glass, to sing the song of Moses and the Lamb."—Abner Clark, A. 26.

"I am going, but not a missionary; I am going to Jesus."—Lewis Hobbs, A. 32.

"All is peace within. This once help, Lord."—W. S. Fisher, A. 38.

"Being asked if he felt the Lord Jesus Christ to be precious, he seemed to exert all his remaining strength, and raised both his hands as a token of triumph."—Bishop Ashby, A. 71.

"I leave this world without trouble or sorrow."—W. W. Wines, A. 25.

"O, what glorious prospects lie before me.—Be ye clean that bear the vessels of the Lord; get all you can in the way to heaven. My God is mine, and I am his. I have been in the dark mountains, but king Jesus has given me complete victory. Glory, honor, praise and power, be unto God."—George Askin.

"Weep not for me."—Peter Wyatt.

"Glory! glory! glory! hallelujah! Jesus reigns!"—Jesse Lee, A. 58.

"Keep up prayer. Come, Lord, roll on the victory. Roll on the victory, holy Lord! When will these cords be loosed, that my soul may take its flight? I am going."—John Van Schoick.

"I long since made my peace with God. I feel that my work is done, and I have nothing more to do but to wait my approaching change."—Stephen Richmond, A. 31.

"I die! Welcome death! Farewell, my brother. I bid you all farewell! I am not dead, but living. O, yes, living in heaven."—Henry Padgett, A. 26.

Most certainly, Mr. Editor, if the above gives a true description of the state of mind of our people when they die, they die well.

Yours, O. C. BAKER.  
New Market, N. H.

For the Herald and Journal.

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Mercer, Oct. 8. T. H.

For the Herald and Journal.

"AD VALOREM," AND "MINIMUM."

A Boston gentleman asked me, the other day, what was meant by these words. Perhaps some other Boston folks do not know; so please let me tell it through the paper. *Ad valorem* means, according to the value; and *ad valorem* duties are fixed by the percentage on the invoice amount. *Minimum* duties are so much per yard, per pound, or per bushel, perhaps, without particular reference to the cost of the article, or invoice, and the advocates of this sort of a tariff say it affords no chance for fraud by low invoices and false swearing, as *ad valorem* tariffs do.

A TEACHER.

THE BIBLE IN ITALY.

I have sometimes heard it said by superficial observers in Italy, that it cannot be that the Bible is denied to the people, for they see it exposed for sale at the book shops. It is true that Italian Bibles are thus seen at the book shops; but to conclude from this that they are accessible and free to the people, is a great mistake. The facts are these. The editions allowed are thoroughly Romanized, both in the texts and notes. They are such as the Pope would have no objection to Protestant reading, since Bibles they will have. But Catholics may not buy even these without a permit from the Pope or Bishop. Then the editions thus offered, are excessively dear, so that few common people are able to buy them, if they might. And finally, the great mass of the people are unable to read;—thanks to the paternal care of their spiritual and civic shepherds.

Earth is embittered to us that heaven may be endeared.

Strong passions, without a settled judgment, commonly produce weak resolutions.

## EVANGELICAL ALLIANCE.

Speech of Rev. E. N. Kirk.—Concluded from last week.

He had been willing to take a part in forming that Evangelical Alliance, and he thanked God that he had been enabled to do so. He felt as if he had been in an outer court of heaven; and he had felt such a glow, and flow, and beating of love in his heart, as he never before experienced; and he could only say to those brethren who had stood aloof, "Brother, you do not know how our Father has been entertaining us; how heavenly was the feast we have sat down to." Christ loved them as the father of a family loved his children, and he desired them to love one another; and they pleased Christ when they made a manifestation of unity, for such manifestation had a tendency to increase his glory. Individualism began when Satan entered Paradise as a seducer and a destroyer. Satan was always endeavoring to create disunion; from the moment that man was first separated from God, he was separated from his fellow men; the whole work of Satan was to keep men apart from each other; and the work of grace was to counteract his efforts, and to bring them all to God, who was the centre and Father of all, and unite them with each other. How large, how noble, how lovely was the object which the Evangelical Alliance had undertaken to accomplish! If they failed, they would pray to God to forgive them, for they had tried to do it; if they were unworthy, God was just, and they would pray that he might raise up a generation who could do it. He thought, let him speak boldly—that this union was near the Savior's heart; it was because he felt such a conviction of doing right, and that in his mercy he expected them to do it, that he dared to speak so boldly before that assembly. One word as to the moral strength of union. He would suppose a country village like those which they had in America; they found them having four or more churches, keeping as many ministers; and these feeble, solitary churches were devouring and consuming each other with their petty conflicts and rivalry. He should have liked to show how the whole tendency of that union was powerful to affect men in the matter of their conversion, and in the great work of spreading the gospel. It was said, that it was impossible to prevent divisions in the world. Now he wished for a moment to meet that difficulty. The question which he wished to ask the church divided? Were they to hold up the church to shame on the matter of division?—he did not mean to hold up the sin of division, but he wished to palliate that sin. Their divisions arose partly from the feebleness of their judgments, and they must be allowed a good deal for that infirmity of judgment. Perhaps they would now permit him to run cursorily through the character of their meetings, and of the exercises of those meetings. They had been called together by no official authority, by no ecclesiastical authority, by no civil authority; they had come at the call of Christ, uttered in the solitariness of their hearts; he believed that the great Head of the church had called them, and they had come up there in the solemn spirit of men obeying the voice of Christ. Their meetings were not for legislation,—that had been the error of the evils by which the church is cursed, I am loth to rest there as the great principle of this Alliance; because I fear that, when these evils shall come to an end, as all evil must come to an end, if that were the only principle of our combination, the Alliance itself would come to an end.—Therefore I love and support the cause, not because it may contribute to the removal of any evil, either social, moral, or political; but I love it because it is right, because God has commanded it through all his works, and in all his word. I would not have us bound together by the pressure from without, fearful lest, when that pressure was withdrawn, we should fall to pieces. I would have the entire mass held together by one all-pervading principle of attraction;—the attraction, not of cohesion merely, but the attraction of agreement; and then, the principle being inherent as the existence of human-kind. I have many more things that I could and should like to say, especially to join with my brethren in bearing testimony to one of the practical results of this Alliance, in the courtesy and hospitality with which we have been entertained as friends, both in private circles and by the public arrangements of those who have had the management of this meeting; but I must leave some time for those who are to follow me, or the audience will be deprived of the rich entertainment yet in store for me; and therefore, with your permission, I will resume my seat.

The Rev. Dr. FAULK, of Erfurth, the Monastery where Luther was converted, then addressed the meeting in German.—The Rev. Dr. Schmucker acting as interpreter. The Rev. speaker said that he was, perhaps, the only one in that assembly who did not understand that language which had penetrated to all parts of the earth, and which found an echo from the most distant lands; but he was not ashamed to acknowledge it, as he wished to speak to them in the language which God commenced that great work which, since the last forty years, had been prosecuted so gloriously, particularly in that great metropolis—the great work of the translation of the Bible into all the languages of the world. He wished to address them in the language of Martin Luther, and from Erfurth, the place of Martin Luther's conversion. He had much to tell them. By the liberality of his King, (the King of Prussia,) whom they all respected, the old monastery had been restored, and an institution founded, called the "Lutheran Institution," which was consecrated on the 10th of November, 1821, the anniversary of Luther's birth-day. The institution had been the cradle of 3000 children, and there were at present among them five bodily descendants of Martin Luther—two sons and three daughters.—Three hundred years after the death of Luther his last prayer had been heard, that the union of all the churches might be accomplished. Luther's last prayer was as follows:—"Lord God, our Heavenly Father, I call upon thee in the name of thy dear Son, our Lord and Savior Jesus Christ, whom by thy grace I have acknowledged and preached. Graciously hear me in accordance with thy favor in this petition. According as thou hast revealed to me, in thy great mercy, the great declension, the blindness and the darkness of Popery, graciously preserve the church of my beloved fatherland until the end, without apostasy from the true faith, and from the true profession of thy truth, in order that the world may be convinced that for this purpose thou didst send me. Beloved God, Amen, amen." That prayer was now about to be answered and accomplished, and the Lord was fulfilling the promises made through the prophet Ezekiel, namely, "I will give you a united heart, and give you my Spirit, and they shall be my people, and I will be their God."

The Rev. Dr. EMORY, President of Dickinson College, Pennsylvania, said,—It is, I believe, a maxim in physics, that one body cannot be in two places at the same time. Accordingly, when appointed by the Conference to-day on a committee to meet to-night, I took it for granted that I was exonerated from appearing here, and made no preparations for the purpose; but you have summoned me here; and as it is a principle with us, that the Chairman of a public meeting must be a sort of Autocrat in his sphere,—and as you not only sent me summons but an officer to bring me—I have made my appearance, and will endeavor to do the best I can under the circumstances, hoping you will receive the promptness of my obedience in atonement for any defects. I am gratified that the tenor of the remarks made this evening, by the previous speakers, has gone to sustain a great principle, which I feel disposed to advocate, and to advance the great cause which brings us together. I espouse the cause of this Alliance, because I believe that the principle upon which it is founded is in accordance with the will of God. That principle, as I understand it, is, that it seeks the unity of Christians, without requiring uniformity, and this I believe to be the law of God—a law exhibited in his works, and declared in his word.—The works of God exhibit no uniformity.—Our earth is not a dead level, but its surface is beautifully diversified with mountains and valleys, hills and dale, and separated by rivers, lakes and oceans. It is not one monotonous sound that fills the ear; but every variety, from the sweet carol of the feathered songster to the hoarse muttering of the thunder. It is not one sober gray, or glaring red, with which nature is clothed; but all the diversified colors of the rainbow. And if we may be permitted to ascend from earthly things to heavenly, the God whom we worship is a Trinity.—Mysterious as the doctrine is, still we hold to the personality of the Father, of the Son, and of the Holy Spirit, three persons in one Godhead.—And yet, though uniformity is not the law of nature, unity is. All these colors go to make the beautiful and cheering ray of light; these varied sounds constitute the sweetest concord; and this unity is found not only in the physical world, but it is sought in the operations of the human mind. The mathematician is not content until he has found one formula on which to embody his conclusions. Your own Newton—not yours alone, but our Newton also—was not satisfied until he had connected the falling of the apple with the motion of the moon in her orbit; and astronomy recognizes but one common law guiding all the innumerable bodies of the heavens in their varied motions. The philosopher! O, what is it that has called forth so intensely the efforts of the philosophical world? It has been, to reduce to one law all sciences, all arts, all systems; to find the one universal principle which pervades the intellectual as well as the physical world. And this state of things, this course of the human mind, is not to be wondered at. It has its explanation in one great fact. It is—O that philosophers as well as the world at large might see it!—this intense longing of the human soul after the natural offspring of that great fact, that there is but one God. It is because there is but one God and Father of us all. The truth is one—the faith is one—and the church is one. But this principle is not only the law of God's works, it is also the law of his word. There is the grand reason of all why Christians should be united, because it has been commanded.—I will not begin to cite individual passages of Scripture. The whole tenor of the gospel is to this effect.—While, therefore, I am prepared to sympathize with those who look to the union of Christians as an instrument for doing away with many of the evils by which the church is cursed, I am loth to rest there as the great principle of this Alliance; because I fear that, when these evils shall come to an end, as all evil must come to an end, if that were the only principle of our combination, the Alliance itself would come to an end.—Therefore I love and support the cause, not because it may contribute to the removal of any evil, either social, moral, or political; but I love it because it is right, because God has commanded it through all his works, and in all his word. I would not have us bound together by the pressure from without, fearful lest, when that pressure was withdrawn, we should fall to pieces. I would have the entire mass held together by one all-pervading principle of attraction;—the attraction, not of cohesion merely, but the attraction of agreement; and then, the principle being inherent as the existence of human-kind. I have many more things that I could and should like to say, especially to join with my brethren in bearing testimony to one of the practical results of this Alliance, in the courtesy and hospitality with which we have been entertained as friends, both in private circles and by the public arrangements of those who have had the management of this meeting; but I must leave some time for those who are to follow me, or the audience will be deprived of the rich entertainment yet in store for me; and therefore, with your permission, I will resume my seat.

The Rev. Dr. BAIRD, Corresponding Secretary of the Evangelical Society of New York, said,—The topic put into his hands was a very important one, and a very long one; he should despair of canvassing all the sentiments and principles contained in it in the time allowed him; but he wished to speak to them in general terms, the evils which resulted from the indulgence of an uncharitable spirit, and taught them how they should endeavor to get rid of that spirit, and to cultivate in their intercourse the contrary of that—a truly charitable feeling. It gave one grand precept for getting rid of an uncharitable spirit, one of the best he had ever heard. He had had a great deal of experience in Evangelical Alliances, and he had learned to appreciate the excellencies of other denominations; he had lost much of that narrow spirit which he held in his early life, and the more he had known the brethren, the more he had loved them. He had, in fact, had so much to do with other denominations, that he had almost lost his ecclesiastical identity; but he blessed God that that feeling was diffusing itself, and they saw a proof of it in the formation of the Evangelical Alliance. He must say that what had been accomplished was truly wonderful, when he saw the great doctrinal basis which had been approved by so many men of so many different denominations, and the principles of which had been dwelt upon in the preceding resolutions. They had not been able to get through all the details of their organization; but what had been effected was infinitely more important than that which remained to be done. He thought the time was fully come for such a movement, and he trusted that every one of them, when he returned to his home, would, by his conversation, by his precepts, and by his example, do every thing in his power to diffuse the spirit of evangelical love, and thus prove that their coming together had not been in vain. His son, a few days before his leaving home, had come to him and said he had been in, reading his Greek Testament, a motto which, as he was coming to England, he wished to the Evangelical Alliance, he wished should be inscribed on his seal, and that was, in English, "One sheep-fold and one Shepherd."

SIR CULLING EARDLY SMITH here said,—He had an explanation to give, and a request to make. The explanation referred to the statement made by one of the previous speakers, and partly explained by the Chairman, but he attached so much importance to it, that he should wish the fact to be perfectly understood. Reference had been made to a society which had been organized in his house that morning. That

society had for its object the evangelization, that was, the Christian good, of the vast numbers of foreigners who were brought, by the providence of God, to this country. The attendance of so many foreigners at that Alliance had given an excellent opportunity of enabling them to lay the first stone of an institution for that purpose, to be called the "Foreigners' Evangelical Alliance," the object of which was, that the Christianity, not only of their own country, but of the world, should be brought to bear upon the ignorant portion of the foreigners in this country; and it was anticipated that 100,000 persons would have been blessed for what had been effected that morning, if it pleased God to bless the work.—Similar associations would be formed in Prussia, Sweden, Switzerland, and other places, to do good to their countrymen in those countries.—What he wished them to understand, was, that that was not an act of a sub-committee, or a dependency on the Evangelical Alliance. It was simply this—that members of the Evangelical Alliance had borrowed its evangelical basis, and laid a superstructure upon it. The Evangelical Alliance did not intend to take extended action, and therefore the nature of those societies ought not to be misunderstood. Speaking of action, he might mention, that he had received a communication, that it would be possible to construct a combination of Protestants, for the good of the Protestant faith, for the support of poor Protestant congregations, and for united opposition to the heresies of Rome. That would not be a sub-committee of the Alliance, but the spirit of the Alliance manifested by its members. The request he had to make was at the suggestion of the brethren engaged in a different part of the work. God had given them great blessings in the consolation which had been going on; but while men had been manifestly blessed, they felt that they "wrestled not against flesh and blood, but against the principalities and powers of darkness." They were now laboring to overcome a difficulty, which he had no doubt would be overcome, through prayer, by the power of God. Thirty or forty of their most esteemed brethren were straining every nerve to overcome that difficulty; but he believed that all the talent and eloquence concentrated in the church could not accomplish it, without the grace of God to assist them. They were now engaged in prayer, and they called upon that meeting to join them in prayer—earnest prayer—their efforts might not be in vain; and he proposed that they should comply with that request; and that when the voice of one ascended to the throne of grace, that it would find an echo in the hearts of all present. By that means, he had no doubt they should overcome every difficulty.

The Rev. R. MASARON, of Dublin, then gave out the hymn,

"Behold the sure foundation stone;"

and

The Rev. NORMAN MACLEOD engaged in prayer.

The Rev. WILLIAM BEVAN read the third topic, as follows:

Topic III.—That while they believe it highly desirable that Christians of different bodies, holding the same Head, should own each other as brethren, by some such means as the Evangelical Alliance affords, the members of the Alliance disclaim the thought, that those only who openly join this society are sincere friends to the cause of Christian unity; that, on the contrary, they regard all those as its true friends who solemnly purpose in their hearts, and fulfil that purpose in their practice, to be more widely and future against occasions of strife, more tender and charitable toward Christians from whom they differ, and more constant in prayer for the union of all the true disciples of Christ. . . . That the members of this Alliance, therefore, would insist, humbly and earnestly, all ministers of the gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to watch more than ever against the sins of the heart, or the tongue, or the pen, toward Christians of other denominations; and to promote more zealously than hitherto a spirit of peace, unity, and godly love, among all true believers in the Lord Jesus Christ."

The Rev. JAMES SHORE, of Tonness, said he had enjoyed much sweet comfort and sympathy with the members of the Alliance, at their meetings, and really, at the departure of his foreign friends, he might truly say, with David, "My soul is grieved for thee, my brother Jonathan." He prayed to God that they might be taken in safety to their respective homes, and if they could not meet again outwardly, he trusted that they might meet inwardly in soul; and if they should not meet again on earth, that they might meet with joy around the throne of thrones. If any person had cause for thankfulness for the formation of that Alliance, it was himself. No one could tell the sweet enjoyment he had felt at its meetings. He had nothing to advance in its support, but if he should be as long in confinement for preaching the word of God as the excellent Bunyan was, he might then be enabled to bring forward something worthy of being heard. It had been asked, what had been done by the Evangelical Alliance. It had brought into union a large number of the Christian brotherhood, and he trusted it would go on increasing until all who confessed the name of Jesus, and agreed in the truth of his holy word, should "live in unity and godly love." He prayed that they might be brought nearer and nearer to the Lord Jesus, as the grand centre; and that He might guide them by his counsel, and afterward receive them into his rest.

The Rev. WM. CHALMERS, minister of the Mary-le-bone Presbyterian Church, said,—He considered it a high privilege to be allowed to take part in the proceedings of that meeting. It might have been better for him, as one of the younger members of the Alliance, to have sat and listened the feet of more venerable fathers and esteemed brethren; but the youngest might be excused





